

ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

humble. On this me began to look, and behold! my humble was gone. Me then go back, back, back, but me no find my humble. Me then go back, back, back a great way, and then me find my humble; and when me find my humble, me was poor, vile, black Indian again. Then me love all the Christians and all the ministers, just as me love my own soul."

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."

ZION'S HERALD.

WEDNESDAY, OCTOBER 12, 1825.

The editor of this paper, having been afflicted by bodily indisposition, has been unable to attend personally to the duties of his office, for a few weeks past. Our correspondents, whose favors have accumulated on our hands, will receive due attention, as soon as circumstances will admit.

The editor returns to his arduous employment with a heart overflowing with gratitude to the Author of all good, for the degree of success which has attended his feeble efforts to spread abroad the glad tidings of salvation, and build up the Redeemer's kingdom on the earth.

In reviewing the past, we are humbled by the discovery of many imperfections. But we are consoled by the reflection that they were errors of the head, and not of the heart. It has been our aim to avoid all unnecessary controversy with those who differ from us in sentiment, to "keep the unity of the spirit in the bond of peace," and to "give every one his portion in due season."

We would here acknowledge, with gratitude, the very efficient aid we have received from the brethren in the ministry, to whom, under God, we attribute much of the success which has attended this establishment. And to them we look for a continuance of those streams which are to enrich and fertilize our columns, and make glad the hearts of the children of God.

In the Reports of the Commissioners of Georgia on the Creek affairs, to the Governor of the state, the Rev. Mr. Smith, a Methodist missionary to the Creek nation, was spoken of as having been guilty of improper conduct, in relation to the late affairs of the nation, during their investigation. In consequence of these accusations, Mr. Smith has been tried before the church, and, after a full and impartial hearing of all the charges urged against him, unanimously cleared.

Mr. Smith, who is now at a very advanced age, we are informed, was actively engaged in the revolutionary war; and has, throughout his whole and long life, sustained an irreproachable character. He has, for a number of years, resided in Camden, S. C. where he is held in the highest estimation for his unaffected piety, and for his talents and Christian zeal, as a preacher of the gospel. Yet it appears that neither a recollection of his past services in our struggle for independence, his sacred calling, nor his gray hairs, could protect him against public and unfounded accusations, which, if sustained, would have destroyed a reputation that has remained without a spot for nearly a century.—*National Journal.*

REVIVALS.

We learn that there has been a revival of religion, for some time past, in Litchfield, Conn. and that it is gradually extending over that large and populous town. More than seventy persons are already numbered among the hopeful subjects of the work.

A revival has recently commenced in Lubec, in the eastern part of Maine. Upwards of thirty are said to be rejoicing in hope.

Extract of a letter dated Franklin, N. Y. 27th Aug. 1825. "I would inform you that the Lord has of late appeared here, as it were with a still small voice; and I believe that forty or fifty are hoping that they are brought from darkness to light; while others are inquiring what they must do to be saved."

Smyma circuit, Delaware, is enjoying a revival of religion. More than one hundred persons have been added to the Methodist church in that circuit, within a few weeks past.

On Sunday, the 4th ult. 35 persons were admitted to the communion of the church of Centreville, Columbiana county, Ohio, and from 25 to 30 more are said to be seeking the blessings of the kingdom of God.

RELIGIOUS SUMMARY.

The Treasurer of the American Bible Society acknowledges the receipt of \$5059 during the month of August. Of this sum \$450 were contributed by seven individuals belonging to two families in the village of Worcester, Mass.

On the 31st ult. Mr. Fenner Bosworth, and his partner, Miss Eunice Nash, took leave of their friends at Stow's Square, Lewis Co. N. Y. to join the Cherokee mission under the patronage of the American Board.

The Rev. Cyrus P. Grosvenor, late of Georgetown, S. C. has accepted the call of the Baptist church in Hartford, to the pastoral office.

Pious soul.—Thomas Wilson, Esq. who lately laid the foundation stone of the new independent college, at Highbury Park, Eng. and who contributed towards the erection 2000 guineas, is said to have informed his friends that he has spent 60,000*l.* in support of the dissenting interests of the independent denomination, of which he is a member, and that he has 60,000*l.* more to spend in the same cause. The last chapel this gentleman erected in London, was a magnificent and costly building, which cost him 11,000*l.* This is the gentleman to whom Dr. Lushington alluded in the House of Commons, on the grant for building new churches being discussed, as the individual who had made 30,000 dissenters in London and its vicinity.

Jonathan Little, Esq. of New York, has recently given \$2500 to endow a scholarship in the Theological Seminary in Prince Edward Co. Virginia, to be known for ever by the name of Little's scholarship.

Religion in Greece.—The Greek Chronicle, published at Missolonghi, states, that the Bible Society at that place, distributes the gospel all over Greece, and it is every where read with great ardor; the priests read it aloud to the assembled people.

American Board of Commissioners for Foreign Missions.—The receipts into the treasury of the Board during the year ending Aug. 31st, amounted to \$63,392.54; of which \$7,675.37 were either for permanent funds, or for Mission College in Ceylon; making the total amount of disposable receipts

\$55,716.18. Expenditures during the same year, \$55,744.19; including \$14,275.65 to cover the debt for which the Board was liable the preceding year. This debt is now reduced to the trifling sum of \$29. Besides the receipts mentioned above, donations have been made the past year for the Printing Establishment in Western Asia, to the amount of \$2,663.67.

Baptist Churches in the U. S.—The number of Baptist Churches in the United States, according to the last returns, was three thousand seven hundred and forty-three; and the number of communicants added during the year preceding, was thirteen thousand and fifty seven.

Union of Christian Effort.—The Female Missionary Society in Whiting, Vt. have made up a box of clothing, &c. value \$26, for the Cary Station. The Society is composed of Congregationalists and Baptists, and contributes alternately to the American Board and Baptist Board. The harmony and love that exists between the two denominations in this small town in supporting the Gospel, forms an example worthy the imitation of other towns.—*Christian Watchman.*

MISSIONARY AND RELIGIOUS.

SANDWICH ISLANDS.

Extract of a letter from Rev. C. S. Stewart, dated Honolulu, November 26, 1824, to a friend in New Haven:

The cause of the Lord still prospers in the eyes of the Gentiles, and though yet almost watchmen of the night, we can confidently exclaim—"the morning cometh!" Light breaks rapidly on the darkness of the mountains, while its glimmerings are reflected into the gloom of many of the valleys, promising that the sun in his glory shall yet arise. Only last night we had renewed assurances that the universal cry throughout the broad-spread district of Hawaii is, "give us teachers—give us books," and on stepping into the street this morning, the first salutation I received was accompanied with an earnest request "for the Gospel of Jesus." Such are our prospects, and such are our hopes, and with them we cannot be "weary in well doing." As I find it impossible to write to any other of my friends at New Haven by the present opportunity, I would beg you to give my warmest remembrance and gratitude to them all. Let all who know our Lord and Saviour Jesus Christ, have the assurance of my love.—*Rel. Int.*

THE CHICKASAW MISSION.

Mr. James Holmes has been despatched from this mission with the instructions to obtain, if possible, additional missionaries and pecuniary means in the middle and northern states. The mission was established in 1820, under the direction of the synod of South Carolina and Georgia, and is now in a flourishing state under superintendence of the Rev. Thomas C. Stuart. There are two schools connected with the mission, one of 35 Indian youth under the care of Mr. Holmes, the other 20 scholars under the instruction of the Rev. Hugh Wilson. The Rev. Wm. C. Blair has been studying the Chickasaw language, with a view to render himself more useful in his missionary labors. The Chickasaws are making advances in civilization, and desirous of having new schools established among them. To accomplish this desirable object, they have appropriated out of the money paid by the United States for their portion of the lands relinquished by them, the sum of \$35,000; five thousand dollars of which is to be expended in the erection of buildings; and the interest of the remainder, which was invested in six per cent stock by the late Secretary of War, is to be annually devoted to the support of new schools.

Two new schools are about to be commenced, and the buildings are nearly completed. One of these is situated about 45 miles east from Chickasaw Bluffs, and the station is to receive the name of *Martine*. "The other, which has not yet received a name, is situated about ten miles from Tusculum, in Alabama, close upon the borders of the white settlement, and designed, agreeably to the peculiar desire of an Indian chief, to afford an opportunity to his white brethren, who are becoming heathens, to hear the Gospel." For each of these new stations, are wanted a farmer and teacher; and for the original Mission at *Monroe*, a farmer, one teacher, and another person to act as the circumstances of the mission require. To obtain these, and additional funds, which are also needed, is the object of Mr. Holmes's visit to the north.—*Richmond Fan. Visitor.*

FROM THE METHODIST MAGAZINE.

HIGHLAND MISSION.

Extract of a letter from the Rev. John B. Mathias, dated Peckskill, July 5, 1825.

"When I returned to my work from the conference, I found things going on well. Nine had backslidden, but the classes seemed all alive to God, and zealous in his cause; so that the work of God, in the awakening and conversion of sinners, was still spreading. Along the highland turpicks a glorious work has begun: one whole family, father, mother and children, all appear happy in God. Here I have a place for preaching."

"Our class meetings are well attended, and are the means of much good. When the leaders have a prayer-meeting, they always have their classes afterwards; and so earnest are the people in seeking religious instruction, that it is with reluctance, that they suffer themselves to be separated: accordingly, many, during class-meeting, remain, some in the house, and some out; and while they listen to the experience of God's people, they are often smitten with conviction, and cry out for mercy. Glory be to God! My soul is in a rapture while I write of these things."

"Brother Sloat, a local preacher, from Cortland circuit, has been, and is still, very useful on this mission. He baptized 9 adults a few sabbaths since."

"I will now give a short account of the manner in which we celebrated the 4th of July, the anniversary of our independence. In the centre of the mission, at the house of Mr. Henry Croft, (who politely offered me the use of an upper room in his house,) I appointed a meeting on that memorable day. The people assembled from all quarters. It was supposed that there were between two and three hundred, about two thirds of whom were members of our church. How different from most of the celebrations of that day! Here was no martial parade, no cannon firing, no drinking, swearing, and carousing—all peace, love, and joy. It was truly delightful to view such a company of pious souls, so recently brought from darkness to light, convened together to pay their homage to that omnipotent Being who nerved the arm of our fathers in their arduous struggle for their national independence, and civil and religious liberty. How happy the people whose God is the Lord!"

"After they were all seated, I commenced the exercises by singing and prayer, and then gave out for a text—"No weapon that is turned against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn." This is the heritage of the servants of the Lord; and their righteousness is of him, saith the Lord.—*Isaiah* lv. 17. And the Author of our text was with us, of a truth. Tears of gratitude and joy testified how greatly the people were affected, and how sincerely they prized their privileges. Our meeting lasted more than two hours; and it was observed by some, that they never before witnessed such a celebration of our national anniversary. The inhabitants of the rock sing, and they shout from the tops of the mountains. Twenty have been added to the church since my return from conference."

"I will conclude by giving you a short account of one happy death, as the person was a subject of this gracious revival of religion. Catherine Nelson whose father opened his house, when I first came along last winter, for me to preach, died on the 10th April, 1825. She was at that time, when I first saw her, de-

clining in health.—When I first conversed with her concerning the salvation of her soul, she seemed hard and stupid, and evinced a desire to put far away the evil day.—At the same time, as she continued to grow weaker every day, a pious aunt was sent for to converse with her.—She now listened with great anxiety to the things of religion. On Tuesday, before her departure, she was in great agony of mind, and broke forth in earnest prayer to God for mercy, acknowledging her sinfulness in very affecting language. She requested her aunt to pray for her, which she did, and then exhorted her to look to Jesus for salvation. In the evening she seemed much distressed, and poured forth her desires to God for mercy, in the name of Jesus. Here groaning and crying were soon exchanged for rejoicing.—"Now," said she, "I can see Jesus as my Saviour;" and she exhorted her friends to prepare to meet death, and not to delay as she had done. As long as she continued to speak, she had something to say of her Saviour. We doubt not but she departed in peace, as a sinner saved by grace. Her death had a powerful effect on the minds of many, and I trust the impression produced will lead them to God. May he prosper this gracious work yet more and more."

INTERESTING LETTER.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR, The prosperity of Zion, in this region of our beloved country, is matter of rejoicing to the people of God; and should call forth the warmest expressions of praise to the great Supreme, from every friend of Him who bled to accomplish the redemption of a lost and perishing world.

During the conference year just past, not far from 2000 souls have been hopefully converted to God, and added to the different societies of the Methodist Episcopal Church, within the bounds of the Genesee Conference.

In the Ontario District, the work has been truly glorious; and I am told it is still going on in a way that authorizes the belief that many more will be emancipated from the vassalage of Satan, and brought into the glorious liberty of the sons of God. In other parts of the conference, God is favoring his people with seasons peculiarly refreshing.

During the late session of our conference, there was a camp-meeting held, some sixty or eighty rods from the meeting-house, in which the business of conference was transacted. As conference business kept me, in a great measure, from the camp-ground, I cannot give you a detailed account of the manner in which the meeting was conducted. To any person, however, who had been in the habit of attending meetings of this kind, it must have appeared evident, from only a visit to the encampment, that God was doing wonders among the people. At the close of the meeting, satisfactory evidence was obtained, that not far from one hundred souls had been, in the judgment of charity, converted to God.

On Monday, the anniversary of the Genesee Conference Auxiliary Missionary Society was celebrated on the camp-ground, in the presence of a large congregation, who seemed deeply interested with the exercises. The meeting was very feelingly and appropriately addressed by the Rev. Doct. Emory, from New York, the Rev. Wm. Case, and the Rev. F. Reed.

The missionary station on the Grand river, Upper Canada, is in a state of the most gratifying prosperity. There are rising of one hundred natives in one society; and more than sixty native children in one school. An aged brother, who lives in the neighborhood of this mission, was present at our anniversary, and informed us that he had witnessed the baptism of rising forty Indians; men, women and children, but a few sabbaths before! What Christian can hear these gracious tidings and not break forth into songs of praise to God?

I cannot conclude without giving you a short account of a very interesting camp-meeting which was held in Columbia, Herkimer county, commencing on the 15th instant. At a very early period, God poured his spirit upon his people, and especially upon his ministers, in a gracious and unexpected manner. More fervent addresses to a throne of grace, I never heard. The word of life was delivered with more zeal and spirit, and attended with more power than I have ever before witnessed, on a similar occasion. It is true the number of souls hopefully converted to God, was comparatively small, being only about 30; but still the effect produced by this meeting upon the public mind was great, and we have reason to think it will be lasting. I could give you particulars, but I am fearful that what I have already written will exclude other more important intelligence from your interesting paper.

Respectfully yours,

ZECHARIAH PADDOCK.

Utica, N. Y. Sept. 29, 1825.

FROM THE SUSQUEHANNA DEMOCRAT.

CAMP-MEETING.

A Camp-Meeting commenced on Thursday the 15th September, near Jacob Rice's in Kingston, and ended on Tuesday morning following. The seriousness which was visible in almost every countenance upon meeting together was considered as portentous of some signal display of Divine Grace, for which believers sincerely prayed, and in which they were happily not disappointed. We had not long been encamped when the Lord deigned to notice us, and as a token of a still greater favor, the efficacy of the blood of Jesus was immediately applied to many souls. The word of God was faithfully and powerfully preached by the indefatigable heralds of the Cross to a very large, respectable and attentive congregation, while the spirit of Jehovah applied the truth of the same to the guilty conscience until the work became general, and many who with sorrow, tears and faith had been presenting their relatives and friends before the throne of Grace for years were made to rejoice in seeing the salvation of God in the conversion of their souls. Monday was evidently the happiest day that was ever experienced in this valley. Many had withdrawn, leaving the disciples of Jesus and the subjects of their anxious prayers in the possession of the Camp of Israel.—After preaching and administering the Lord's supper, those who were seeking forgiveness of their sins were invited to come forward, when their number was so great that it was found necessary to enlarge the altar in front of the stand. The convictions were generally pungent and deep. The exceeding sinfulness of sin was so evidently manifested to the heretofore heedless and guilty souls, that they interceded at the throne of grace with all their powers until many of them struggled into liberty and life.

On Tuesday morning those who had experienced a change of heart at this meeting were requested to separate themselves from the congregation, when one hundred came forth, ninety five of whom manifested a desire to join society. It was supposed that between 30 and 40 had returned home previous, making the whole between 130 and 140 converted at this meeting. Beside these there were about 40 that labored and were heavy laden, who went home sorrowing, and who will be true long find that rest which Jesus alone can give. Joy and gladness were depicted upon every countenance—parents embracing their children, and children their parents, neighbors and strangers were rejoicing with and over each other, insomuch that the place appeared to be no less than the house of God and the very gate of Heaven.

A VISITOR.

COLONIZATION SOCIETY.

To the Benevolent People of New England.

The Board of Managers of the American Colonization Society have resolved to establish in Liberia, a school on the Lancasterian plan, and to instruct their agents to solicit funds for its support. In the vessel soon to sail for Liberia, they hope to send out a suitable person to take charge of this institution. The im-

portance of such an establishment to the cause in which the society has embarked, will at once be seen. The benefits of the school will not be confined to the colony. Native scholars will doubtless share in its privileges; and as it is intended to be made, in due time, an academical school, in which a thorough education may be obtained, there is reason to believe it will ultimately become a powerful instrument in the great and good work of extending throughout Africa, the blessings of civilization, science and religion.

The subscriber has undertaken to procure for this institution a library. For this purpose he hereby solicits, from the good people of New England, donations of any books they may be willing to spare, suitable for such an establishment. Elementary works, such as spelling-books, grammars, arithmetics, geography, &c. will at this time be peculiarly acceptable. Treatises on every branch of useful knowledge will be ultimately needed. Authors and booksellers are particularly solicited to aid this object. Donations of books may be forwarded to Mr. David Hale, No. 31, Kilby-street, Boston, Rev. Leonard Bacon, New Haven, (Conn.) Hon. William Pickering, Concord, N. H. Hon. Jeduthun Loomis, Montpelier, Vt. Rev. Dr. Payson, Portland, Me.

C. WRIGHT, Agent for the A. C. S.

Montpelier, Sept. 22, 1825.

American Seamen's Friend Society.—The Editor of the Mariners' Magazine suggests the expediency of establishing a new National society with the above name, the object of which shall be 1. To establish respectable boarding-houses for sailors, furnished with suitable reading rooms; 2. To provide schools for the education of seamen's children; 3. To establish a Savings' Bank, where the earnings of the sailor may be deposited, and Register offices, where the names of such as maintain a good character shall be enrolled; 4. To employ missionaries to go to the different sea-ports, to visit vessels, and distribute Bibles and Tracts; and 5. To establish, wherever it may be deemed expedient, Mariners' churches, and floating chapels.

The objects here proposed are of the first importance to the welfare of our seamen, and the method proposed for accomplishing them, is the best that could be devised. In Great Britain, where a National Seamen's Friend Society has been for some time in operation, respectable sailors' boarding-houses and Register offices have been established in all the principal ports, and with the happiest success. At the single port of Leith, 30 respectable boarding-houses have been established, and at Liverpool as many more; and the captains who visit these ports, speak with admiration of the effect which they have already produced on the character of their men.—Let similar establishments be introduced into this country, and we should soon see that our seamen are capable of becoming as orderly and virtuous as any class of citizens. We hope, therefore, that the proposed society will be formed. We shall notice this subject further hereafter.—*N. Y. Observer.*

Missionary Success.—One of the missionaries of the Union Domestic Missionary Society, stationed at Clarendon, Vermont, in a letter to the Corresponding Secretary, writes as follows. "It should be recorded for the encouragement of domestic missions, and to the praise and glory of divine grace, that missionary efforts have almost invariably been crowned with success. In nearly or quite every instance where missionary aid has been afforded to our feeble churches, and to build up our wastes, the dew of divine grace have fallen, and, in a number of instances, showers of refreshing have descended; and that, too, when all around them has been like Mount Gilboa, on which neither rain nor dew descended.—*Id.*

Lost tribes of Israel.—In Mr. Noah's late address at Buffalo, a new and very curious hypothesis is started concerning the origin of the American Aborigines. He asserts that they are the descendants of the Israelites, who were carried into captivity by Palmanazar, King of Assyria, in the reign of Hezekiah, King of Judah. It has been supposed that they were spread over the East, and lost their national character by intermarriages with other nations. Mr. Noah, however, thinks they bent their course in a north east direction, and finally reached the American continent. This opinion is founded in some resemblances between the Indians and Jews, in appearance, habits, and religion. The Indians worship one Supreme Being; they are divided into tribes, having a chief and distinctive symbols, some of which are said to be named after the figures of the Cherubim, that were carried on the four principal standards of Israel; they consider themselves as the beloved people of God; they compute time after the manner of the Hebrews; they have their prophets, high priests and holy of holies, which none may approach but the High Priest; they obtain their cities of refuge, sacrifices, fasts; obtain punishment of adultery, burial of the dead, are said to bear a striking analogy to the customs of the Jews; and their features and language are Hebrew.

Whether true or not, it must be acknowledged there is quite as much ingenuity and plausibility in this theory, as in a great many that have been invented to account for the peopling of this continent.—*Ch. Freeman.*

MACKINAW MISSION.

The following extract of a letter from Mr. Hudson, of the Mackinaw Mission, which recently came to hand, contains cheering evidence of its increasing prosperity.—*West. Recorder.*

"On my arrival last week, I found that all the anxious to do all I can to relieve Brother Ferry, who is almost worn down with excessive labor and care. The mission is in a very prosperous state. Little did I think of finding children here from a distance of 2700 miles; but there are four who have come that distance, even from Red river, in the vicinity of Hudson's Bay. Several others have been brought more than 1000 miles. There are now in our family, supported by their friends or the Christian public, 61 natives. These, with our hired help, &c. make our family to consist of 80 persons; the children of the village who attend our school, make the number 115. These last yield us in cash, more than \$400 per annum, besides nearly \$100 in such articles as we need, that are not exactly cash. We are building largely of necessity, as you will readily perceive, when I tell you we can increase the school to almost any number, as soon as we can provide accommodations for them. Never did I see a more promising field for missionary labors. We have one half-breed, whose wife is a white woman, with five children, all members of our family, and the parents very eminently pious and very valuable helpers. A devout soldier also who waits upon the Lord and us continually—these three are self-devoted and for life. Two Indian women (neighbors) give comforting evidence of a deep and gracious work, and one of our dear children, a girl of fourteen, we trust has lately drank deep into the same spirit. We are, as a family, in perils, and labors, and watchings, and persecutions, and various nameless perplexities; but they are all, all thrown into the background, when we look at the tokens of divine approbation which we see multiplied around us; not in the converts merely, but in the very happy unanimity that exists in the members of the family."

* This station is in the strait which unites Lake Michigan with Lake Huron.

LITERARY AND SCIENTIFIC.

History of the Church of England, from the earliest Periods to the present time, being principally an abridgment of Grant; by Rev. Edward Rutledge, A. M. Published in Middletown, Conn. 1825. This work

is in one volume 8vo. 310 pages, handsome paper and well bound. The above work may be had at the Book Store of R. P. and C. WILLIAMS, 79 Washington-street, Boston, at the low price of \$1.50.

College honours.—The Recorder and Telegraph offers in the form of a tabular view, a list of the degrees of A. B. and A. M. given the present year at several of our colleges. Honorary degrees as they are called, are omitted. Their numbers amount to 548, of the former, and 231, of the latter. The largest number from one institution is from Yale College, 68 A. B. and 38 A. M. Harvard College stands next, 53 and 33, and next Union College, 62 and 28. The total number of academical graduates in the United States the present year, will considerably exceed the above enumeration, as several institutions are not noticed in this list.

The College of Cincinnati, Ohio, has conferred the degree of Doctor of Divinity on the Rev. Nathan Bangs, of the Methodist Episcopal Church.

New Papers.—A religious newspaper, in the German language will be issued at Lancaster, Pa. in January, according to a copy of the prospectus which has been sent us. It is to be called "Der Christliche Hausfreund," and will be edited by Mr. Joseph Ehrenfreund. Its object is "to treat in a strictly impartial manner on the great and universally acknowledged truth of the Christian Religion."

Proposals have also been issued for publishing a religious paper in Fayetteville, N. C. to be called the "North Carolina Telegraph," and conducted by the Rev. Robert H. Morrison.

Rev. David Roper has issued proposals for publishing a new religious paper in Richmond, Va. to be called "The Richmond Christian Journal."

Progress of Enterprise.—Fourteen years ago there was but one newspaper printed in the state of New York west of Canandaigua. At this time, in the same district of country, there are published twenty-two weekly papers. In 1811, a house and lot in Buffalo was sold for \$500. The same lot could not now be obtained, exclusive of buildings, for \$7000. It is said, that in the village of Rochester, which in 1813 contained but three or four houses, a mill, &c. lots have been sold on some of the principal business streets, the present season, for \$100 a foot front, extending only 70 or 80 feet deep.

Friends' Creed.—Elisha Bates, of Mount Pleasant, Ohio, has just published a neat octavo volume, of 320 pages, entitled the "Doctrine of Friends, or principles of the Christian religion, as held by the society of Friends, commonly called Quakers." The work has been examined and approved by the Ohio yearly meeting, and is supposed to have the sanction of the Friends, generally, in other parts of the union. Writers of other religious denominations have frequently called for the creed of the Friends—they have not within their reach an authentic exposition of it prepared upon a satisfactory plan. Mr. Bates has made extracts from the writings of the early members of the society, in order to show that the principles which he ascribes to it are prescriptive and every way genuine.

Natural Gas.—We recently stated that several buildings in Fredonia, in the western part of this state, were lighted with hydrogen gas, procured by drilling a hole into the bed of the creek passing through the village, and that nearly a sufficient quantity had been procured in this way to light the whole village. A Fredonia paper states that the gentlemen engaged in this project have drilled about fourteen feet deeper, and there now issues about three or four times the quantity which there did before—consequently there is now a sufficient abundance of this cheap material of light not only for every house in the village, but also for lighting the streets; and we hope, says the editor, the time will soon be, when stage passengers, (who generally arrive here in the evening) will always find our village brilliantly lighted up in city style. A large reservoir is about to be constructed and led pipes are soon expected on, when the undertaking, to a certain extent at least, will go into efficient operation.

Another Anniversary.—The Anniversary of this seminary was celebrated on the 28th ult., and the exercises of the day were uncommonly interesting. A large collection of the clergy and literary men, and a most crowded assembly listened to the performances. Twenty young gentlemen exhibited in the forenoon in the departments of Sacred Literature, Christian Theology, and Ecclesiastical History; and nine in the afternoon in the department of Sacred Rhetoric. There were very few pieces but what might justly be called good, and there were many which were truly excellent. The valedictory addresses were of a high character; they were distinguished by a simple strain of unaffected eloquence, and need no better comment than the deep feeling and flowing tears of so large and so respectable an audience.—*Traveler.*

The manuscripts of Mango Park's travels in Africa, it is stated in a Dublin paper, have been purchased by a Frenchman at Senegal, from a black man for \$30. The manuscript mentions his illness and is continued down to the day of his death. The Glasgow Courier copies this report and thinks it extremely probable.

NEW INVENTIONS.

The following particular account of the new steam-boat, lately put in successful operation at Newport, is from a Rhode Island paper.

The boat in which Mr. Babcock's engine is placed, was built by Stephen T. Northam, Esq.; is 52 feet keel, 13 1/2 feet beam, and measures 62 tons. The steam is generated in 14 tubes, of 5 inches diameter, and connected by pipes at the ends, placed in a furnace 8 feet long and 3 1/2 wide. The steam from the lower row of generators, raises the piston, that from the upper drives it down. After the piston has risen to its proper height, the steam escapes into the condensing tube, and is again conveyed to the reservoir of water. The stroke of the piston rod is 3 1/2 feet; the cylinder is 10 inches in diameter. The water is forced into the generators by pumps connected with the engine, four square inches being injected at every stroke. In going to and returning from Providence, 100 gallons of water were wasted. The distance is 30 miles, which was performed in 4 1/2 hours up, with the wind and tide ahead, and 4 down. The quantity of wood consumed in both passages was 4 feet. The engine was new, and the castings rough: in several trials since, the velocity has been greatly increased.

Iron Steam Boat.—A steam boat of sheet-iron, intended as a passage boat from Columbia, on the Susquehanna, to Northumberland, is constructing at York, in Pennsylvania. The boat has sixty feet keel, nine feet beam, and is three feet high—she is composed of sheet iron, and rivetted with iron rivets. The whole weight of iron in the boat, when she shall be finished, will be 3,400 pounds.—She will draw when launched but five inches, and every additional ton, which may be put on board of her, will sink her one inch in the water.

Mr. David Burrell, of Carmi, Illinois, has invented a steam engine, which (as he states) supercedes the crank balance wheel and lever, the steam having, at all times, the same purchase and power of starting, at any position of the engine.

A correspondent of the New York Daily Advertiser informs there is in that city a company called the

Steam Coach Company, which will run horse power. It will and is to be run on a

At Bagdad there is of an Arab, who speaks marks the seconds, minutes, and centuries, and the clock also serves as a light-hour. It plays an alarm has upon the dial plate, &c. The inventor is in

GENERAL.

London papers to the brig Jones. The following statement respects by this arrival.

"The intelligence from five character. Another 20, announces that the plebe victory over Ibrahim had taken him prisoner, rest, Aug. 1st, states that Constantine July 22, my in the Morea was de prisoner, and merchants' announced, that with the male known which would rise to 10,000, however, would to July 26, giving news from Ibrahim Pacha was still landed at Navarin from the ing to 5 or 6000 men, were liza, by way of Lepidus, Nisi. This last intelligence authentic, and it seems able to pursue active operations reinforcement. What to prevent the junction of be seen.

THE WAR.

London, Aug. 24, 1825. contains several despatches manders in India to the Long details of the naval operations of the army. In one says, "I am sorry that our ry, but it will be accounted all these attacks the Lasers will not pull into the fire, officers and seamen of His They also mention the dest Burmese war boats, some of the last despatch is dated account of an attack made war boats, and fire rafts, which a river to prevent the advance Three of the largest war boats laden with ammunition and without the loss of a man, and During this

The arrangements for the celebration of the completion of the New York Grand Canal are making on the most spirited scale. The Committees have met in Albany and made their dispositions. A Canal Boat is to be towed by a steam boat, is to pass from Lake Erie to New York harbor, and her entrance into the Canal here is to be announced from place to place by artillery of large calibre;—The population of the vicinage of the canal are invited to assemble on its banks to reciprocate

A double-headed and double-tailed snake has been killed near Natchez. It is about eight inches in length, and has two perfectly formed heads, and two tails—its body is of a natural size and shape, and its two heads, which are about the same size, are attached to different necks of exactly the same appearance and conformation.—*Statesman*.

purpose than castor oil or most other purgatives. At the beginning of bowel complaints, particularly dysentery, it is improper to employ either opiates or astringents; but in the advanced stage of diseases of this description, when the patient's strength is exhausted by frequent returns of the complaint, proceeding rather from a relaxed state of the bowels, than from an active stage of the disease, a judicious use of these remedies will be proper and beneficial, taking care to obviate costiveness, and evacuate the contents of the

Nary and Eliza, White-oar, Malta and a market; Deborah Cooney, Cadiz; Lady Washington, Espes, Aux Cayes; William and Henry, Gay, Mobile; seh, Lute William, Freeman; Richmond; Carrier, Kemack, City Point; Alert, Leers, Alexandria; Susan, Gardner, Baltimore; Pelaware, House, Philadelphia; Edward Little, Eastport; Jack, Newburyport; America, Beverly; Volus, a Portsmouth; sloops Young Hornet and Venus, do; Ocean, Lewis, New York; Experiment, Nantucket; Millidgeville, Portland; Industry, Salem; Polly, Plymouth.

SUNDAY, Oct. 9.—No arrivals.

Slow-moving Orb! majestic and remote,
Whose Galileo's glass had fail'd to note;
Thou, who with swift-wing'd Mercury art given
To mark the grand antithesis of heaven,
Keep'st thou like armed sentinel the ground
Where rival systems press our solar round?
Read'st thou from them with ever-sleepless eyes
What thy own zodiac's fainter page denies?
Or call'st thy six torch-bearers forth, to light
The guarded frontier through the watchful night,
Like border chieftain, whose strong castle towers,
The dreaded boundary of contiguous powers?

Does the red Comet, in his hour of wrath,
Scorn thy dull movements and concentric path?
Or bear, replenish'd from some richer sphere,
Fuel and flame, thy shivering sons to cheer?
Touch with electric wand thy loosn'd reins,
And speed thy axle o'er the azure plains?

While to the highest portal of the sky,*
Whose glowing threshold mocks the dazzled eye,
Thou journeyest onward through the fields of air,
Our earth-born infants grow to men of care;
And ere to Capricorn, its frigid goal,
Thy flaucaube-lighted car is set to roll,
A few survive, with wasted locks and gray—
The rest have children'd long in kindred clay.

Say—do thy children thus, with scanty line,
Their seasons measure, and their graves define?
Or, like that race whom the dire deluge sweep,
Through waning centuries their youth renew?
Content to hold, beneath a niggard ray,
Cold, passive, passionless, their lingering way?
Alas! how weak is Reason's wildering chain!
How low we fall, from heights we seek to gain!
The lamp of Science, through the mists afar,
Fades like the sun upon the Georgian star;
We gaze and long, yet scarce can turn about
Ere the brief hour-glass of our time is out!

We sink to rest, with those who went before,
Lost like the grains of sand on ocean's boundless shore.

The ancient Egyptians used to call the sign Cancer, "the
nest gate of heaven."

'Tis morning, and the day before me spreads,
 In soft and tranquil beauty. The bright sun
 His earliest smile upon my casement sheds,
 As if to call me forth, with him to run
 The glorious race of duty. I've begun,
 But know not if with him the day I close.
 Some day must be my last! and oh! what one!
 It matters not to me. My soul forgoes
 All wishes, save that conscience feel a pure repose.
 But such repose, ah! how can I enjoy,
 Unless my heart glow with that holy love,
 Which prompts the burning seraph to employ
 His glorious powers in yon bright world above,
 In the best service of the God of Love?
 O may my spirit kindle into flame!—
 Wise as the serpent, harmless as the dove,
 Be my pure fervor for my Saviour's name;
 O that my love might answer His endearing claim!

MEMOIR OF MRS. DRUSILLA BUNTING.
 MR. EDITOR,
 I send you the following sketch of the holy life and triumphant death of Sister Drusilla Bunting, who departed this life July 28th, 1825, for insertion, if you think proper.
 LEWIS BATES.
Wellsfleet, Sept. 28, 1825.

The subject of the following memoir was the daughter of Theophilus Newcomb, of Truro, Mass. born September 30th, 1798. In the first seventeen years of her life she knew nothing that distinguished her from other children and youth, excepting that she was never known to be guilty of a single act of disobedience to her parents, which cannot be said of every youth. In this period she realized some sensibility of the pardoning mercy of God, but secreted it in her own breast. At 18, in the midst of the well known, and never forgotten revival of religion that took place in the part of Immanuel's vineyard, under the faithful labors of brother Roberts, she obtained the direct witness of the Spirit, that God had justified her through the atoning blood of the great Redeemer, and made it manifest by joining the church and maintaining a close walk with God, and an unshaken fellowship with his people. Having now entered the path of the just which shines more and more to the perfect day, she lay hold of the faith on the exceeding great and precious promises of the gospel, and soon found that the blood of Christ cleanseth from all sin. And, in this way, she was enabled to walk in darkness with the light, she moved in the living light of the love of God, and rejoiced evermore in Christ the hope of glory, the life and spring of her joys. Her husband was happy in her marriage union with her. B. : for it was, according to scripture, in *Lord.* For some time previous to her death she saw a strong presentment of her approaching dissolution, and accordingly made ready her grave clothes, and observed to a friend who called upon her, in a solemn and impressive tone of voice, "I am prepared for death, and not for life." And when the time, solemn hour of her final adieu to this world arrived, she heard the heavenly summons announcing eternal liberty to her holy soul, she broke forth in the triumphant shouts of victory imaginable for mortal utterance. A friend asked if she could not restrain herself a little? "No; (was her reply) for I have prayed since I have enjoyed religion, that I might shout; and my heavenly Father has now given me the privilege, and I must improve it, and in this happy frame of mind, I left the world, and no doubt her pure spirit winged its way to the cloudless regions, and seized its golden harp, and joined blood-washed myriads in swelling the triumphs of a deeming love. And long shall the lovely grove of pines near her father's dwelling, and the chamber of her surviving husband, her favorite places of seclusion, stand as witnesses of her fervent prayers for the purity of the church and the conversion of the world.

pass of his pious parents, by whom he was taught to fear God. His mother died while he was very young, leaving him to the care of a disconsolate father. The death of his mother appears to have made considerable impression on his mind, he has often been heard to speak of her triumphant death, and of mortifications to those around her in her last moments. At the age of thirteen, our brother moved to Surinam, in which place he remained a respectable inhabitant, until death ended his pilgrimage below. He took place July 11, 1825. Our brother appears to have lived without a change of heart, until his eighteenth year, when it pleased God to convert him of his lost condition by nature, (through the instrumentality of the v. r. Martin Ruter,) his convictions were pungent to the heart, and he was enabled to feel it his duty to unite with the Methodist Episcopal Church. Accordingly he was one of the first who united in society in Westmoreland, in which he remained a faithful and respectable member, a firm believer in the doctrines, and a sincere lover of the discipline of the church of which he was a member twenty-three years, in which time he was appointed Class-leader, which office he held a number of years. He was also appointed circuit steward, wherein he also conducted wisely. Showing uniformity, the purity and sincerity of his profession. Brother B. was taken sick in Dec. 1824. At commencement of his sickness, he evinced that Christian fortitude, and patience, which might be expected in one who had followed his Lord and Master. He was diligent in improving the little time that remained, in exhorting his family, his brethren and neighbors who constantly visited him during his sickness. He had long believed the doctrine of satisfaction, and for a considerable time before his sickness he appeared earnestly pressing after it: however, when he was taken sick, his desires became intense, his trust in the Lord, and in the blood of the Son of God, he met with his servant, filling his heart with that kingdom, which is "righteousness, and peace and joy in the Holy Ghost." From this time he continued to rejoice in hope of the glory of God, "his voice was lost in death." On Friday, July, his friends saw that his dissolution was nigh. Sister B. inquired if his mind was composed. He answered the affirmative. As she was administering some refreshment to him, he looked upon her and said, (with the tears plentifully ran from his eyes, and a heavenly glow glowed in his countenance,) I shall stay long, I am almost worn out. He then sung the following verse:—

And if thou count us worthy,
We each as dying Stephen,
Shall see the stand at God's right hand,
And take us up to heaven.

On Saturday he said but little, yet his friends understood that he was unshaken in the faith, rejoiced in the Lord. On Sabbath, his weakness greatly increased, his work was now done, therefore he said but little. In the morning, he said, the following verse:—

"I am happy, I am happy, a wondrous account,
My days are immortal, I stand on the mount;
I gaze on my treasure, and long to be there,
With angels my kindred, and Jesus my dear."

He was struck with death about 9 o'clock. S. Britton sat down by him and asked him if he was *pey*? He said Christ is in my heart; then, as though he had heard some sister spirit say, "arise, come up to the skies," he immediately cried—Amen, amen. Thus died our brother in the Lord, who at once the kind and affectionate husband, the diligent father, and the faithful friend.

GEO. W. FAIRBANKS
Fitzwilliam, Sept. 27, 1825.

"NO FICTION."

There are hours in the experience of all great Christians, when the mind rises above the world, looks down upon it with a light of eternity, templates it as a great theatre for the display of benevolence; forgets all selfish aims, and longes for the torch of heaven into its dark places. Now such feelings always die in the conception. They were the parents of those grand designs and noble sacrifices which distinguished the missionaries of the cross in former ages. When the most successful missionary of our country, now on the stage, was asked how he came to choose a life of such privation and persecution? he replied, "I was led to reading accounts from missionaries and meditating my solitary walks on the worth of the soul, and the use of time. I went to a place of solitude on the western side of a distant grove, and watch the sun as an emblem of my own mortal existence, when its last ray had expired, I asked myself shall I wish I had done in this life, when that sun have set for the last time, and I am numbered with the inhabitants of heaven.

There are hours in the experience of all great Christians, when the mind rises above the world and looks down upon it in the clear light of eternity templates it as a great theatre for the display of benevolence; forgets all selfish ends, and longs to try the torch of heaven into its dark places. No such feelings always die in the conception. We were the present and the future and nobility of the race, such distinguished the missionaries in former ages. When the most successful missionary of our country, now on the stage, asked how he came to choose a life of such privation and persecution? he replied, "I was led to reading accounts from missionaries and meditated my solitary walks on the worth of the soul and the use of time. I used to go at the close of day, to a western side of a distant grove, and watch the sun sink in the west, and the stars appear in the east. When all that splendour of light and splendour when its last ray had expired, I asked myself shall I wish I had done in this life, when that sun have set for the last time, and I am numbered with the inhabitants of heaven."

In such an hour as this, Jane broke the silence of her two sisters with this question; "can we do more for our Saviour than what we now doing?" They were ready for the question, grace had set all their hearts in sweet harmony of redeeming love. A year before, and they were walking according to the course of thine in the indulgences of affluence, and the vanishing life: But grace had set them free from worldly care; at his maxims, its fear, and its love; "laying aside every weight," they had devoted flowing ornament to the cause of charity, forsaking time-wasting and soul-destroying customs of idleness and ceremonious visits. The children of poverty suffering became familiar with their voices, and their beneficence. But Christian missions were the chief and dearest object of their concern. They had been told with their friends, and there were solicited much from their friends; and there were missions, still in want and suffering, which pressed on the mind of Jane, when she put the question, "*what more can we do?*" "A thought struck me," said Eliza, "which, if we have courage, may accomplish our purpose, and some time be doing good to others. We thought we are willing to be missionaries. My plan is to be sincere. You know the basement room house is unoccupied, and will make a pleasant room. We will open a school for girls, and pious friends know that the avails of it will be to missions. If we get a good school, it will raise to three hundred dollars a year. We can alternate three months each, and the other two still take all necessary care of our house and family." "Well," replied Jane, "I was the first to move the conversation, and my courage shall be first put to the test. Next week the school shall begin."

The mother of this family had been long dead; the father had borne with much patience the weight of a fond and worldly father feels when his children break with the fashionable world, and put on the ornaments of a meek and quiet spirit.²⁶ To those adornments which the young and giddy put on, spiritual deception. His daughters had no intellectual attainments; and he had been too long bound to his business, though unable to assist its motives or end. But the opening of the secret to him. He never dreamed that his disapproval would come to this. He spoke against it, but expected it would fail. But a beginning of three years increased to a respectable number. James commenced. The change from her former labours great; her duties were confining and perplexing; a few days she told me it was a great trial, she felt her to doubt her own piety. But she gained the affection of her pupils, and became

to her daily task. Her quarter was nearly ended when I first met her, and she said she should hardly know how to give up her charge. The father had become reconciled to it, and I believe the pilgrim of the whole world, will seldom enter a more delightful family.

I have often heard it asserted that they who do most for Christ will be least pressed for time in his service. While I was a guest in this family, I heard a clergyman announce from his pulpit that a benevolent man had opened a school of adult blacks, two evenings of the week, that many came for instruction, and he needed male and female assistance. One of these ladies was the only one of her sex who found the way to the school house the next Wednesday evening, though not herself a member of the congregation.

It is the business of this family; they inquire after its interests, as one member of a family inquires after the others, as one with them, both of their bone and flesh of their flesh. (I thought I had left all for Christ many years before, but when I left this family and pursued my homeless journey of life, I felt that I had been at "the house of the Interpreter." Reader, do thou ask with Jane, "What more can I do for Christ?" Go and present thyself a living sacrifice on the altar of God; and while the fire of holiness is kindling the sacrifice and burning up your dross, think of your compassionate Redeemer, look on a perishing world, and your own ingenuity will suggest ways and means.

TIMOTHY.

Egbert Northrup, son of Seneca Northrup, was born in Washington, Dutchess county, January 1810. In early life he exhibited those amiable qualities of mind which endeared him to all who knew him. When about twelve years of age, he was awakened to a sense of his lost condition as a sinner, and he immediately commenced in the service of God. About this time the Lord was pouring on his heart in abundance of light, under the labors of the Rev. Daniel Barton; and young Egbert his elder brother, his father and mother, were all brought to the knowledge of the truth as it is in Jesus. They all united themselves to the Methodist Episcopal church, and on the 23d of March, 1824, Egbert was baptized. He gave the most satisfactory evidence of his Christian experience, not only in the clearness in which he related it, but also by the unblameableness of his life and conduct. He was indeed a pattern of Christian steadiness, his prayers and exhortations, remarkable for a youth his age, will long be remembered by his surviving associates.

On the 31st of March, 1825, he received a fracture of the skull which deprived him of his senses for about twenty-four hours. When his senses returned, he was asked, if he had been taken from time to eternity whether he should have died in peace. He replied that he thought he should; but observed that, in viewing his life, he had only to lament his unfaithfulness in not living up to the privileges to which he was called by the gospel; and that, if God should see to restore him to health, he was resolved to improve his time to better purpose. During the five days which he enjoyed his reason, he was never heard murmur or complain, but evidently enjoyed great peace of mind.

A violent inflammation, at the end of five days came on, and deprived him of his reason until within a few days of his death. When informed by his physician of his dangerous situation, he said, "I am afraid to die. If it be the Lord's will to take me, I am prepared to go." Most of the time he now spent in praying, singing, and talking to those who were with him concerning the things of God—often show-

ing praise to his Redeemer. On the day of his death he told his physician, who was united with him in Christian fellowship, that his heavenly Father was about to take him hence, and that if faithful, he should soon meet in glory. For his elder brother who likewise professed religion, he manifested much concern, as he was in the slippery paths of youth, he might apostatize; and requested his Christian friends to encourage him in the ways of the Lord.

Being in severe pain of body, he asked his physician if he could afford him any relief. On being informed that his case was beyond the control of human power, as he was then struggling in the arms of death he submissively said, "Not my will be done, but thine." These were the last words he was heard to speak. A few minutes he peacefully sunk into the arms of death, and we have no doubt but that his spirit is in the paradise of God. He died on the 13th of April, 1825, in the 16th year of his age, three of which were devoted to the service of God.

Though a youth, he was much endeared to all by acquaintance, and the example of his constancy in his conversion to God, the fervency of his piety, his exemplary behavior on all occasions, may safely recommended for the imitation of youth, an encouragement to them to seek the Lord in early

VOICE FROM THE SEA.

The following formidable appeal, coming as it from one hundred and fourteen respectable Masters and Mates of Vessels, speaks we have no doubt, the sentiments of the whole body of American Seamen, entitled to the highest consideration. It is a loud cry for the organization of a National Institution; a cry which should be heard throughout the Union, and promptly responded.

TO THE EDITOR OF THE MARINER'S MAGAZINE.

We, whose names are herewith written, Masters and Mates of vessels, feeling a deep interest in the promotion of morality and religion among men, and believing that the proposed organization, a *National Seamen's Friend Society*, on the principle of the British and Foreign Seamen's Friend Society and the great institutions of benevolence in our country, is the most effectual measure that could be adopted to advance the great object in view, leave, through your Magazine, to express a hope the project may be carried into effect. It is our deep conviction that the efforts of individual Societies without concert of action, or correspondence of views, however useful and important they may be, will be able to accomplish the great end in view, with the same ease, or in the same period, that the uniform, concerted exertions of a general Institution will

HARBOR OF NEW YORK, }
September, 1825. }

[The above is signed by 114 respectable Masters and Mates of vessels.]

A Sailor at Prayer.—The following interesting narration is furnished by one who attended a Sabbath Prayer Meeting some years since, at a boarding school for a foreign port. During the evening exhortation was delivered from these words, "Son of Jonas, lovest thou me?" The address was signed to be useful to the seamen by reviewing the parts of God's work with which the mariner is intimately acquainted. After a suitable hymn had been sung, a request was made for one or two seamen to conclude the service by prayer: a pause came after a few seconds, a gentlemanly-looking man rose afterwards from the front of the assembly, who had accidentally led into the room, by seeing lanterns at the door, walked from the door where he stood, and mingled with the seamen who were on their knees: he then bowed down, and lifting up his hands, entered upon prayer, beginning with affecting expressions: "Six years, O God, have I dwelt away, since I bowed before thee to pray! Sins and ingratitude are now brought before me

feel condemned! and confusion covers my spirit—
fore thee! But, like backsliding Peter, I turn
thee, O Lord God Almighty, repentant and seeking
for mercy and forgiveness." Here his feelings were
such as, for a short time, prevented any further utter-
ance: tears flowed from his eyes, and (we hope peni-
tential) sighs broke from his oppressed spirits. With
many tears, he continued his supplications at the
throne of mercy. He then recounted, in his prayer,
the many proofs he had received of the goodness
of his Father in his mercy towards him;—when, at
one time, cast upon a lee shore, and in imminent per-
il; when, at another, in storms the most fearful and
awful, he had experienced every moment to be swallowed
up in the raging waters; when, again, he was cast
upon a barren rock, destitute and forlorn, no human
refuge near, without the hope of life: at these times
the Lord had been "mindful of him;" but his foolish
and base heart remembered not his loving kindness.
He thanked God for directing his wayward steps into
that Bethel meeting, where, he observed, "the Lord
by his Spirit had arrested him." "Here," he added,
"by His grace, I vowed to dedicate myself to him, and
serve him with my whole heart and strength." In his
prayer, he remembered his mother, from whom he
had parted six years before, on which occasion, his
affectionate and pious parents had prevailed upon him
to kneel down with her, whilst she, in prayer and sup-
plication, sought for his restoration to mercy, pleaded for her be-
lieved though thoughtless son. His prayer was evi-
dently the breathing of a mind deeply affected with a
sense of the matchless love of God, mingled with true
contrition on remembrance of his sins. His expres-
sions of gratitude to God for conducting him to the
Bethel prayer-meeting, produced upon many present
that joy which could only be expressed by tears.
Two seasons afterwards engaged in prayer.—*Mariner's Magazine.*

It was the custom of Dr. Sharp, archbishop of York, in his journeys, to have a saddle-horse attend his carriage, that, in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent, well-looking young man came up with him; and, with a trembling hand and a faltering tongue, presented a pistol to his lordship's breast, and demanded his money. The archbishop, with great composure, turned about, and, looking steadily at him, desired he would remove to the rear-guard wagon, on pain of being shot on the spot. "Sir," cried the youth, with great agitation, "no words—it is not a time: your money instantly." "Hear me, young man," said the archbishop: "you

sequence; *you* seems far otherwise. I am named Sharp, and an archbishop of York; my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but reward a friend. Here, take this; and now frankly tell me how much you want to make you independent of so destructive a business as you are now engaged in.

"O, sir," replied the man. "I detest the business as much as you. I am—but—but—at home there are creditors who will not stay! Fifty pounds, my lord!—would do what no tongue besides my own can tell."

"Well, sir," replied the archbishop, "I take it on your word; and can assure you, if you will, in a day or two, call on me at ———, what I have now given shall be made up that sum." The highwayman looked at him, was silent, and went off; and at the time s'printed, accidentally waited on the archbishop, and admired his lordship his words had left impressions which he could never destroy.

Nothing more transpired for a year and a half, and more: when one morning a person knocked at the grace's gate, and, with a peculiar earnestness, desired to see him.—The archbishop ordered the stranger to be brought in.—He entered the room where his ship was, but had scarcely advanced a few steps before his countenance changed, his knees tottered, and he requested an audience in private. The apartment being cleared—"My lord," said he, "you cannot but forgotten the circumstances at such a time and place; gratitude will never suffer them to be out of my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered erect, perhaps superior, to happiness to millions. O, my lord,"—tears for a while prevented his utterance,—"it is you, it is you that have saved me, body and soul; it is you that have saved a dear and much-loved wife, and a little brood of children, whom I felt dearer than my life. He

are the little pounds; but never shall I find language to testify what I feel. Your God is your witness: your deed itself is your glory; and may heaven add all its blessings be your present and everlasting reward! I was the youngest son of a wealthy man; my lordship knows him—his name was _____; my marriage turned his affection from me; and my brother withdrew his love, and left me to sorrow and want. A month since, my brother died a bachelor, and intemperate. What was *his* is now become *mine*; and, to your astonishing goodness, I am now at once the repentant, the most grateful, and the happiest of my species."—See *Prince Hoare's Life of Granville Sharp, Esq.*

No doubt there have been several cases similar to the above, when the *first step in crime* was urged poverty: but few of such wretched and criminal ventures have met with an archbishop Sharp. Early and pious education is the best means, unto God, of preventing such dangerous steps, which generally lead to the most fearful consequences. Teach a child that whom God loveth he chasteneth. Teach him that God suffers men to hunger, and be in vain in order to try them if they will be faithful, and to punish them good in their latter end. Teach him that he who patiently and meekly bears the chastenings of the Lord, shall receive mercy and grace in due time; but that if any attempt to alter his condition by robbery and fraud, is likely to be attended with heavy cur from the Almighty, and to end in everlasting ruin to body and soul. Teach him all this, and to pray, and for grace to preserve him from that which is evil, and to enable him to love and practise that which is good; and surely such a child is not likely to abandon himself to unlawful courses.—*Cottage Mag.*

"Mr. Fletcher, was a minister of the established Church of England; and ascribed his conversion, under the blessing of God, to the Methodist ministry in England, with whom he united himself at an early age of his religious experience, and remained to the day of his death closely connected with Mr. Wesley and his coadjutors in labor and triumph. The Rev. Robert Cox, a minister of the English establishment, has published a sketch of the life of Mr. Fletcher, which are related some anecdotes not noticed either by his other biographers." Some of these he follows:—

Mr. Fletcher's Presentation to the Vicarage of Mar-

This living he accepted in preference to another above double the value, which was offered to him about the same time; his previous intercourse with the people having excited within him an affection which would not suffer him to be then separated from them, and which remained unabated till his death.

The circumstances connected with his appointment are remarkable and characteristic. One day Mr. Hill informed him that the living of Dunham, in Cheshire, then vacant, was at his service. "The parish," he continued, "is small, the duty light, the income good, (400 per annum) and it is situated in a fine healthy sporting country." After thinking Mr. Hill most cordially felt that Mr. Fletcher added, and said, "Dunham will not suit me; there is too much money, and too little labor." "Few clerics," he made such objections," said Mr. Hill: "it is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madeley?" "That, Sir, would be the very place for me."—"My object, Mr. Fletcher, is to make you comfortable in your own way. If you prefer Madeley, I shall find no difficulty in persuading Chalmers, the present vicar, to exchange with me, which he will do, for he is worth more than twice as much." In this way he became the vicar of Madeley, with which he was perfectly satisfied, that he never afterwards sought pay, other honor or preferment.

Mr. Fletcher's zeal and assiduity in promoting the spiritual good of his Parishioners.

A poor collier, now living in Madeley, and upwards of eighty years of age, relates that in the former part of his life he was exceedingly profligate, and that Mr. Fletcher frequently sought opportunities to warn him of his danger. 'For,' added the poor man, 'he was always to run after such wicked fellows as I was when ever he saw us, in order that he might talk with us and warn us.' Being, however, aware of his pious Year's intentions, this collier was accustomed as soon as he saw him, to run home with all speed, and close the door before Mr. Fletcher could reach it: and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion he outran this determined sinner, and obtained possession of his house before him. The poor man, awed by the presence of his Minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

Another of his parishioners, who is still living, relates the following characteristic circumstance:—When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry:—'Well, William, you have had your name entered into our register once before this.' 'Yes, sir, at my baptism.' 'And now, your name will be entered a second time:—you have no doubt thought much about your present step, and made proper preparations for it in a great many different ways.' 'Yes, sir.' Recollect, however, that a third entry of your name:—the register of your burial, will sooner or later take place. Think, then, about death; and make preparation for that also, lest it overtake you as a thief in the night.' This person also is now walking in the ways of the Lord; and states, that he often adverts to this and other things which this holy man found frequent occasion to say to him.

"We love him, because he first loved us." "John
iv. 19. But when shall we return love for love? When
shall we seek after him who seeks after us, and who
bears us in his arms? It is within his tender and
thorough bosom that we forget him: it is through the
sweetness of his gifts that we cease to think of him.
What he gives us for moment, instead of tender
affection, does but serve to amuse. He is the fountain
of all pleasures; the creatures are but the glass,
and the channel makes us count the source as nothing.
His immense love pursues us every where, and he
continually fly from his pursuits! He is every where,
and we see him no where? We think ourselves safe
when we have none but him. He is with all, and he
is not upon him in any thing. We are his
only but he is all desperate, and we have no recourse
left, but to his providence can supply, as infinite
and almighty love is able to do nothing; O monstrous
folly! O oppression of the whole man!

Let them, O Love, bearest with thee: thou wast
us with patience without end, and even seemed
thy excess of patience to indulge our ingratitude: and
they who desire to love thee, love thee only for thy
selves, for their comfort, or their security. Were
they that love thee for thy own sake? Where
are they that love thee, because they were created
no other end but to love thee? They are unknown
amongst men, and their names are written only in
book. But to what purpose doth the world submit
love thee not, and if we love thee not so as to make
we sensible that the love of thee is above every other
sing? This was thy intention in producing
what is not thyself; thy design was to create
who, holding all from thee, should devote them
selves to thee alone.

O Lord, I know not what I should ask of thee. Thou only knowest what I want; and thou knowest better than I can love myself. O Lord, give me the child which is proper, whatsoever it may be, that I ask, either crosses or comforts. I rely upon myself before thee: I open my heart to thee; Behold my wants which I am ignorant of; but do thou behold, and do according to thy mercy. Send me help; depress me, or raise me up; I adore all thy purposes, without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to thee. I have no more any desire, but to accomplish thy will. Thou knowest my heart, O Lord, and thou knowest how I mean to pray. Pray thou thyself in me.

Mr. W. missionary, who labored a while in the state of New York—I think, the southern part of it—was remarkable for his faithfulness in speaking plain and pointedly to his assembled auditors, on the various doctrines and duties and motives of the gospel. His labors were soon blessed, and many became zealous about their eternal interests. This, as a matter of course, awakened a spirit of hostility; and many of the opposers was a professional gentleman of the standing, who was an avowed infidel. The latter, on one occasion, one day, to ride to a different part of the town, on some affair of business; and as he alighted, he said that Mr. W. was to return from the same direction at about the same time of day; he expected to meet him in an unfrequented place; and accordingly made it his mind to dispense with his accustomed politeness, and offer him a direct insult, as a reward for his plainness of communication. The place of meeting was where the road led through a forest of some extent; and the moment arrived when both the parties were to pass in opposite directions.

precise method of attack, he looked up and saw the good man with his head down, reading from his Bible, bathed in tears; and so absorbed in his employment, as scarcely to recollect that his horse was slowly carrying him forward, or that there was a possibility of any one's meeting with him in an unfrequented place. The astonished infidel stepped back. The good man unconsciously passed him beyond of the road, and pursued his meditations. The former had witnessed his tears,—had seen the disputed tokens of his pious sensibility, and failed to say to himself, "This is the interesting scene which I have been told of." The infidel moved onward, with different feelings than those which before agitated him, did he reflect on the interesting scene which he had witnessed. His heart smote him. He recognized his infidelity, and became a sincere believer in the doctrines of the gospel.

* Usually, but improperly spelled—Mahone.